

An Humble  
**ADDRESS**  
TO OUR  
Sovereign Lord  
THE  
**PEOPLE.**



*England*  
*Peoples*

L O N D O N :

Printed for J. Baker at the Black-boy in  
Pater-Noster-Row, 1715.

(Price Sixpence.)





An Humble

# ADDRESS

TO OUR

*Sov-- L-- the PEOPLE.*

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HY, how now Gentlemen !  
what's the matter with *Old*  
*England* ! is *Vox Populi* turn'd  
into *Vox Diaboli* ? Is the Day  
come when the People of *England* who  
were never in the wrong before, shall not  
only be Mistaken but Mad ! is a gene-  
ral Witchcraft spread over the Nation ?  
And are you thus Inspired from Heaven  
as were formerly the glorious Instru-  
ments of the Revolution ? are you now  
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set on Fire of Hell, become Demented and Possess'd, making your selves Instrumental to pull down Revolution, Protestant Succession, nay, even the Reformation too, and every thing that either is valuable to you in your Sences, that was valuable to your Forefathers, or will be valuable to your Children!

Tho' it is true that like infatuated Wretches you are going on thus to your own Ruin, *for there be assured it must end and can end no where else*; yet it shall never be said you had no Friend to tell you of it in time, and to put you in mind of your Duty and of your Interest too; therefore pray let us talk a little with you before you take this dark Leap, and let us see if your Sences may not be your Protection against casting your selves headlong upon the Pikes.

Is it possible that the People of *England* should ever be raised up to such a pitch of national Lunacy as to be *felo de se*, and to lay violent Hands upon them-



themselves ! or are you so blinded in Judgment as to believe ye are in the right ? The latter can never be, it is impossible.

Well, however, least it should be so, least the Nation should be Moon-mad and troubled with Vapours, let us lay open this Matter a little to your View, that when the Hyppo is a little off of you, and your Understanding returns, you may see what you have been doing; how near to Destruction you had brought your selves; and how effectually you would have ruin'd your selves if not kindly prevented by that Force, which you count your Grievance and Oppression. Let us see a little then how the Case stands with us, and what can be said to enlighten our Understanding in this Matter,

A Mob raging against Tyranny and Oppression, resisting Arbitrary Power, and an illegal Infraction of the Laws, has been sometimes favour'd by all Honest Men ; tho' even then it is not

without its Danger<sup>s</sup>, and its dangerous Excesses. Such Mobs, are those which were seen at the Reformation, and at the Revolution, which, tho' it could have been wish'd the People had restrain'd themselves, yet it was excused from the Justice of their Complaint, and the just End which they profess to aim at, (*viz.*) The restoring Religion and Liberty, which were both unjustly invaded by Popery and Arbitrary Government.

But when no attacks are made upon our Religion, no shadows of Popery, no Tyranny in Practice or Designs against Liberty visible, what can be said then? For a Mob to rise then, is like a drunken Man carrying a Candle into a Magazine of Powder; it is true that it is possible he may come out again safe and do no harm, but it is a Million to One, but he blows up himself and the whole Castle.

But to leave the general Exclamation and come to Particulars; For God's sake, Gentlemen, let us expostulate

late a little with you, and enquire a little of the Notions which you entertain; what Grounds you go upon; what Ends you aim at; who you Sue; what you are to have for your Pains; what you will say when it appears you are wheedled, cheated, and drawn in to sue an Interest which you your selves abhor; in short, what you are a doing, and what will be the Consequences of it.

I'll suggest one thing in your Favour, which tho' it is a little begging the Question, I am perswaded the generality of the People will all say I do them Justice in it; *The Thing is only this*, That I will suppose you are not for POPERY; I know some People are forward to publish that *England* is better enclin'd to Popery, and the aver- sions to Popery worn off among us more than formerly; but I will not put so hard upon you, I will allow you to be a Protestant Mob; that if you do tacitly assist Popery by the present retrograde Motion you are in, it is all  
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Involuntary, and without Design, hurried by the Fury of your new Distemper, as the ravings of a violent Feavour hurry a dying Man, and that you really know nothing of the Matter; and I doubt not when the Feavour abates, and you come to your selves again, you will look on all these immoderate Things with the utmost Shame and Confusion. This, I say, I lay down in your favour, as the first and most weighty Consideration, (*viz.*) that you are not for PÓPERY.

I'll venture to say another thing for you, and when that is done, I doubt my Vindication of you is at an end; and this is, That you are not for the *Pretender*; the Reason I give for this Part, is drawn from the first, because you are not for *Popery*, therefore you cannot be for the *Pretender*; For I think I may lay this down for a Maxim, *That he who is for the Pretender, is for Popery*; Is not the Pretender a Papist? is he not a Popish Pretender, an exasperated Popish Pretender? nay, a  
*French*



*French* Papist, the worst of the kind ?

Now to speak in the Language of the Mob, let any one try it, go among the poor deceived People, you shall hear them cry *High Church*, the Duke of *Ormond*, and a great many such People ; but you never hear them cry, the Pretender and Popery. When they run raging through our Streets, take them in their own Way, and let any Man try them, call out *High Church*, *High Church*, up go the Caps, and *Huzza* makes the Streets ring ; God bless the Duke of *Ormond*, *Huzza* they cry presently : Well, go on with them, cry out Popery, God bless the Pretender, and will any of them follow you ? No, not the maddest of them.

*Probatum*, I saw the experiment try'd upon them by a bold Fellow in one of our late Rabbles, first he cry'd *High Church*, *High Church*, and he got a great Crowd about him presently ; then he cry'd down with the Presbyterians, the Mob joyn'd, and he feigns himself mightily pleas'd ; by and by he  
cries

cries High Church and Popery, High Church and Popery, and tosses up his Hat; two or three Fellows that did not understand what either they said, or he meant, follow'd him, and cryed, High Church and Popery, High Church and Popery, and when he had got them to that, he slips from them and stands by to observe. In two Minutes the Mob changed, What's that they say, says a Butcher, damn 'em says a Carman, they cry out for Popery; down with them, says a Seaman, the Dogs are for Popery; and so the Mob fell to fighting presently, and all the Tumult about High Church came to nothing, and the very Name of Popery turn'd all the Mob into Low Church in an Instant. And indeed, Gentlemen, if High Church goes on with Mobbing, whether it be for Popery or no, all the Honest Men among the Tories will turn Low Church again before you are aware of it.

Well, since then you are not for Popery, and consequently cannot be  
for

for the Pretender, for God's sake ask your Friends that set you on thus to fly in the Face of a Protestant Government, I say, ask them but one short Question, (*viz.*) What it is you are to be for? And what they would have you do? I am perswaded they cannot Answer you: My Reason is, they cannot answer you in any Language that they care you should hear: They dare not let you hear the true Design, because they know you would all turn upon them and tear them to Pieces; for the truth is, they may tell you of High Church, and the Danger of the Church, but all the meaning is Popery and the Pretender; and I'll prove it to you before I have done, that it can be nothing else.

Be not decieved, good People, be not decieved, they may tell you of the Church and the Church, but let them not Blaspheme the sacred Name of the Church of *England*; Was the Church of *England* ever for Rebellion? Does not the Doctrine of the Church teach

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Men Obedience and Submission to the Higher Powers ? Is it not the peculiar Honour of the Church, that she professes Principles of Loyalty and meek Subjection to the Powers that are ordained of God ? Will any of the Rabbles and Tumults of the People say, they are for the Church ? why the Church disowns them ; it is against her Principles, against her Practice, against her Articles, it is all Popery and Rebellion, Things the Church of *England* abhors.

To say a Tumult and Rabble is for the Church, is Protestant Blasphemy ; Go ask any of your Parish Ministers of your Church, if they approve of raising the Mob ? The Church of *England* knows no Loyalty of that kind ; her valuable Clergy profess other Things. To say you are for the Church, while you Riot and raise Tumults in the Streets, it is a horrid Scandal upon the Church of *England*, and contrary to the profest Duty of *English* Subjects.

Rabbles



Rabbles and Mobs to cry out for the Church of *England*, against the Government of a Protestant King, Head of the Church, Protector and Defender of its Faith and Doctrine, is the most inconsistent piece of Nonsense that ever was heard of. It must needs be a mistake, and either that mistake must be yours, or those who pretend to encourage and support you; if the mistake be your own, Gentlemen, you will soon be set right in it, by shewing you the nature of your Proceedings: If it be other Mens, you will learn to know them, and be aware of their Designs. Let us examine the Case with you to the bottom.

You say you are for the Church, pray then what is it the Church wants for you to do for her, Are any of her Rights and Properties invaded? Is her Worship changed? Are there any high Commission Courts set up to Oppress her Clergy? Are any of her Bishops sent to the Tower? Is there any seizure of her Revenues, or disposing her

C 2      Colleges?

Colleges ? All those were your Circumstances under the last Reign of Popery, and will be again, if the Pretender comes among ye. You are told his Majesty was a *Lutheran*, and what is that to the Church of *England* ; Are not the *Lutherans* Protestants, and if they were not, Has not his Majesty conform'd entirely to the Church of *England* ? Do any *Lutheran* Ministers intrude upon your Clergy, or strive to settle among us ? Are there any of the Members of the Church of *England* turn'd *Lutherans* since the King's coming ? And, on the other Hand, Are not many of the *Lutherans* turn'd Church of *England* Men ? What is all this to the Church ?

If the Church then has nothing for you to do for her, Who else calls for your help ? And for what Interest is it that you appear ? You say, You are not for the Pretender, and I have clear'd you of such an Intention in the beginning of this Paper ; but let me put a fair Question to you, Is not the  
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Pretender at the bottom of the Design? and are not they who push you upon these Follies, I say, are not they for the Pretender? if they are, Where are you then? and what are you doing?

For God's sake, good People, consider with your selves, ask your selves Whose Throats you are a cutting? Whose Liberties you are overthrowing? Whose Posterity you are betraying? and see if it be any Bodies but your own. Give your selves time to think a little, Who is there beyond the King? and beyond his Family? Is there any Body in your View but a Popish Pretender? any Thing in your View but *French* Popery, and *French* Principles of Government? It is not enough for these Men to say, The King does not please them, tho' that in it self were worthy of your Resentment; but who have they to look to? Were the King all that they suggest, had they all the Complaints in the World to make, as, God knows, nothing can be

be alledged that is of Moment to justify this kind of Conduct ; but, I say, were all they can suggest to be granted, what follows ; who is next ? Here is no Prince of *Orange* to redress your Grievances ; no Duke of *Monmouth*, bred a Protestant, and pretending to a Crown, tho' without a Title ; but the next Man your Leaders have to direct you to, must be a Papist, a *French Pretender*, a Tyrant by Principle, by Family, and by Provocation.

Where then are you going, and upon what Foundation do you Act ? Are you awake ? Are your Sences in Exercise ? Can you argue with your selves, or can you not ? Sure the People of *England* are not led blindfold into this Madness ! there must be some pretence, some excuse or other for this Conduct, or else they are guilty of more madness than ever Nation practis'd before. But what is it ? Where shall we find it ? Of all the Rabbles that were ever read of in the World, I never found one so naked of all manner of Covering, so entirely



entirely strip'd of any plausible Excuse, and for which so little is said to defend it, as in this Case.

They have nothing but incongruous Nonsense to say for it; They are for the King, and against the King all in a Breath; They are against the Pretender, and for the Pretender all together; they can indeed hardly tell us what they are for, or what they are against.

Sometimes they tell us, they are not against the King, but against the Ministry; and yet to insult the Ministry, they fly into the Face of the Constitution, and break the Laws. This one would think was a Plot in behalf of the Ministry; for surely nothing can do the Ministry better Service, as it Unites his Majesty to the present Ministry, and obliges the King to protect them, as embark'd in the same publick Quarrel with himself.

Were these High Church Men aiming at nothing but the present Ministry, their Business had been, by a quite

quite different Behaviour, a dutiful, steady, faithful Conduct under, and cleaving to the King's Interest, have convinc'd his Majesty, that they were entirely with him, fully attach'd to his Person and Government ; that they were the governing Party in the Nation, had the best Interest, and were so rooted in principles of Loyalty, that they were his best Friends and fittest to be trusted ; that if his Majesty thought fit to come over to them, they were best able to support his Affairs ; that the People was with them, and the Nature and Reason of Government would keep them so, and this might perhaps, in time, have wrought a Change at Court.

But to fly in the Face of his Majesty, and Affront his Government in the very Infancy of it, to Assault his most Faithful Subjects, invade the Liberties of some, which are given them by Parliament, and the Properties of others, which are their native Rights in common with your selves, and all  
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this by Force, by Rebellion and Tumult ; Is this the Way to have the King change his Ministry ? Or is it the Way to cement them the faster together, and to make it necessary to have their Union indissoluble ?

You have therefore no room to come off this Way ; It is not the Ministry, but the King that you Attack, and you cannot attack his Majesty in this present establish'd Throne, but it must be in behalf of the Pretender ; for there is no body between them.

Good People, What can be said in your behalf ? What shall I pretend for you next ? Is there any thing else to be pleaded for you ? Nothing at all. Who can plead for Tumults ? even the very Incendiaries that set you to work, are not able to speak in your behalf ; they will all joyn, behind your Backs, in disowning you.

Let us then enquire into something that still more nearly concerns you ; and that is, in few Words, Where will all these Things End ? And what

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will be the Consequence of them ?

*First*, What will be the Consequences to your selves, when you have arm'd Justice against you ? when you have provok'd the King's Clemency beyond the power of forbearance ? when you have made it absolutely necessary to his Majesty to strike, and tho' against his Will, to call you to a severe Account for this Matter ? Where will it fall ? Will these secret Incendiaries bear the Punishment for you ? or, will they not slip their Necks out of the Collar, and leave you to bear the Lash of their Crimes ? Believe me, good People, it will all fall upon you, it is your Blood that must quench this Fire, for quench'd it must be, and all these Enflamers will desert and disown you.

Do you not see them calmly look on now at the few Examples which Justice has made ? Do they not calmly see your Comrades lash'd by the Executioner, Pillory'd, and Fin'd ? And what can they do for you, but withdraw and say nothing ? much more  
will



will they do so when they shall see you led to the Gallows, or surrounded with Troops and put to the Sword ; as, if you proceed to Violence, must be your Case. For your own sake be warn'd to prevent these Things ; for Tumults and Rebellions, tho' sometimes it begins with seeming Success, can, in this Nation especially, end in nothing but Destruction.

I hardly meet with any Man among you so Ignorant, but that in a calm and serious enquiry into this Matter, will acknowledge it must fall heavy at last upon *you the People*. If none were to suffer but the meer Originals, the true Jacobite Party, who are the Men that enflame you all to this height, I should think the best Course was to let them run on till the Sin was read in the Punishment, and till Justice overtook them, as in a little time it would not fail to do.

But when we consider, a Multitude of unthinking, deluded, and otherwise innocent People, hot Headed,

and ill Guided, that neither know or think of the Consequences of Things, when we see them deluded and betray'd into these Things by secret Firebrands, who aim at things, which the poor People, that they make Use of, really abhor ; when, I say, we see this, and how weakly, and yet wilfully the poor abused People fall in with them, Compassion obliges, meer Pity moves a Bystander to endeavour to undeceive them, and to let them see how they are imposed upon in the grossest Manner imaginable ; to let you see, good People, that what you are doing tends to your undoing, and that you must be undone in it, fall it out which way it will.

Indeed the Fate of the poor People of *England*, who are now screw'd up to those heights, is particularly very unhappy ; for they are upon such a Foot now, that if they succeed not they are undone ; and if they do succeed, the whole Nation is undone ; should Tumult prevail, Jacobitism must

must be the Consequence ; the Protestant House of *Hannover*, our rightful, our only rightful Lords, must sink under the Power of the Pretender ; and our Church and Religion, under the Tyranny of *Rome* and *France*, Popery, and *French* Bondage : On the other Hand, if you have not Success, as is not probable you should, then you need no Body to tell you your Doom, your own Reason, and the Experience of the Days past, will tell you what you have to expect ; And to whom then will you have recourse, and whether

will you fly ? The Law is your Terror, neither you cannot fly ; Justice is engag'd to punish you ; and as to Mercy, How can ye expect it ? and of who ?

Of the King you cannot expect it, but in a meer God-like disposition of Compassion, to those that would Destroy him ; of his Faithful People, you have still less grounds for Hope ; for the Insult you shew every Day to such, must of Necessity move them to resentment, and possibly humane Prudence  
may

may dictate to them, that is is absolutely necessary to the publick safety, to treat you severely, least you be encouraged to continue these Disorders.

Whether then will you fly? And to what Hand will you propose to look for Help? To Heaven you cannot pray for it, but with the humblest Repentance; for Heaven is no protector of Rebellion. God is the Patron of Order, Peace is from him, and it is he that has Commanded us to be subject to the higher Powers, to Obey for Conscience sake, and not to suffer as evil Doers. The King is the Almighty's Vicegerent, and while his Majesty is insulted, Heaven it self is provoked to the last degree; and doubtless if you look up to Heaven at all, you would presently find you were out of the Way; and the same time you repented of the Sin against God, you would repent also of your Undutifulness to his Majesty, whom God has set upon the Throne to Govern you, and who it is your Duty to Obey  
in



in all lawful Things, and to live under him peaceable and quiet lives in *all godliness and honesty.*

But why do I talk of Religion and Duty to you, who while you are under this possession of Rage and Fury, cannot be said to have any sence of Religion, or of your Duty either to God or Man ? The Argument therefore to be used with you, must be enforced with the Views of your Danger, which I have mention'd already ; of the absurdity and madness of your Proceedings ; and of the wretched Cheat that is put upon you by those who set you to Work.

It were to be wish'd, good People, you would consider a little how grossly you are imposed upon ; no Gaming Sharper or Pickpocket, draws in a Gully with more Fraud, to throw away his Money, and to be gull'd of it before his Face, or laugh at him afterward with more Impudence : The difference lies only in this, that the greater Villany is this that is practis'd  
upon

upon you ; because you are brought to play against your Country, your Religion, and your Posterity, and to Stake your lives on the same Game ; so that which way soever the Bowl runs you are sure to be the losers, while the Sharpers that draw you in, are sure to make their Market of you all, and stand by to laugh at you when you are undone.

In a few Words, Gentlemen, depend upon this, let your Meaning be something or nothing, let your Design be what it will, there is not one Mob raised by you, not one Riot, one Tumult in the Streets, but it is for the Pretender ; if you do not mean it, yet so it is, it is so eventually as it tends to publick Distraction, and civil War, which is the only Thing the Interest of the Pretender has left to hope for, and it is so designedly in those who prompt you to these Disorders.

And are you for the Pretender ! No, you will not be willing to be charg'd with it, you cannot sincerely say you  
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desire the Pretender, for God's sake then be not for him against your Will; do not bring in the Pretender and not know it, least you repent like the Fools that stand amazed and bewildred, and cry, *Who would have thought it !*

Besides, you are in the wrong, even as Church-Men ; we are all for the Church, nay, I speak to you in the Name of a High Church Man, Would you have us all be accounted Jacobites ? you cannot do High Church a greater Injury, or our Opposers a greater Service, than to say, That we are for the Pretender, or for Popery, as must be our Case if we were for Rebellion : You embark us all with the Jacobites, and from henceforth a High Church Man and a Jacobite will be counted the same thing over the whole Nation. The Case is plain, every Mob you form, every Tumult you raise, is Rebellion against the King and Government ; every Rebellion raised against the King, is the Pretender in the very abstract ; for God's sake, Gentlemen, do not call this High Church, we must be forced

to declare against you, and to abandon you meerly in our own Defence; for tho' we are for the High Church, we are not Rebels; perhaps we are ill pleased with being out, and with having others in; but we are not ill pleas'd with the King; we are not for Riot and Rebellion; so that if you raise Mobs and Tumults we disown you; we are against you; we will be no Rebels; you must be for the Jacobites, and with them expect your Doom; for the Church of *England* owns no Rebels.

Having thus brought you, by Necessity, to be carrying on a Jacobite Cause, and to be fighting against God and your Prince for Popery and the Pretender; let me prevail with you, good People, to consider a little, not so much what you are a doing, as what you can hope for.

Alas! poor deluded People, Can ye be so weak, can you be so foolish, as to hope for the Success of your new Undertaking? Suppose, as the Jacobites foolishly flatter themselves, they could bring it up, by your assistance,  
to



to Blood, and intestine civil War, Can you hope to prevail? And who is there to assist you? If you expect it from Abroad, it must be from *France*, no other Power in the World will lift up a Hand for you; And have we not reduc'd *France* to such a Condition, as to be afraid of every appearance of a new War? Does not every Frown of King *George*, put *France* it self into Fits? And are they not acting at this time the most cautious and wary Part in the World, in every thing they go about, least they should provoke *England* to fall out with them? Is *France* in a Condition to assist you? No, he will indeed Clap his Hands and Halloo, if possible, to set us together by the Ears, that we may weaken our own Hands, and make way for him to push again hereafter; but he knows his own Circumstances too well to put his Hands into the Fire again.

And what if *France* would help, or could help, Would an *English* free People, nay, even an *English* Mob, be pleas'd to see an Army of *French* Papists come hither to help them against their

own protestant, lawful, and rightful Prince ? Would you be instrumental to make your Native Country a Field of Blood, and see your fruitful Fields over-run with Troops of Horse, and your Religion trampled under the Foot of Forreign Popery, and your Churches made Temples of unclean Idols ?

Never call your selves High Church, if you can think of these things ; and be assured, if any of you can, after this, be so blind as to embark in so wicked a Cause, you will but Arm the High Church, and all the Nation against you. For whatever are our Grievances, or whatever we desire of the King, we must be very plain with you, we who are true Church of *England* Men, do not desire it by Rebellion, by Tumult, and by Violence ; much less do we desire it by Popish Designs, Foreign Armies, War and Blood.

There is a great difference between complaining, and raising Rebellion ; we may wish the King would do thus and thus, and take in or put out such as we think well of ; but there is a great differ-

difference between that and desiring the King to be put out himself : There is a vast difference between desiring another Ministry, and desiring another King ; and as we declare against the latter, so you will oblige us to acquiesce without the former, rather than to bring our Country into Confusion and Blood.

This Address therefore, is made very seriously to you, Gentlemen of the Mob, to perswade and entreat you, for your own sakes, and for the sake of your Country, whose Peace is broken, and whose Laws and Liberties are insulted by these Things ; that you would consider in time, quiet your selves, and wait the result of Things ; be easie and satisfy'd. As you have a just Prince upon the Throne, so you have the Parliament of *Great Britain* sitting, you have the Laws in full Force, and Justice uninterrupted ; if you have any just Grievance, let them be laid before his Majesty in a legal way, perhaps you may have a redress in time, and in a peaceable Manner.

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As for the Jacobites, and the Friends of the Pretender, let them alone to do their own Work if they dare attempt it, and let them do it by their own Friends, and their own Popish Allies, if they have any ; For God's sake, Gentlemen, let us have no Protestant Blood shed in that detestable Cause, and as you are not for the Pretender in reality, I hope you will not be drawn in to be for him accidentally and ignorantly ; but if there are any Jacobite Emissaries at work with you, and who push in among you in these Follies, be invited in the Words of *Moses* to the Children of *Israel* in the Case of the Rebellion of *Korah*, *Numb. 16. 26. Depart, I pray, from the tents of those wicked men, and touch nothing of theirs, lest you be consumed in their Sins.*

And this brings me to the Conclusion of my Address.

I have heard that it is said among you, that the People are rendred uneasy, and that the Low Church have lost the People, and that things cannot continue thus. These foolish new fashion'd

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Insinuations, have nothing in them but what is really destructive to you, as the People, and your Conduct is absolutely destructive of what these Men pretend to say.

For this indeed is setting you, the People, upon the Throne of Government ; this is indeed giving the Substance of the Crown, and leaving the meer Trophy of it only to the King. This Notion it was, which first got you that Name of Derision, which I use in my Title, *Our Sovereign Lord the People*. But this Notion will destroy You, or it will destroy Government it self.

Laws, and Political Forms of Administration, which we call Government, were erected in the World, purely that the People might not be their own Sovereigns, and that the Passions and Lusts of Men might not rule the Inconveniences of a Tumultuary, Annarchichal Society, being evident to Men in the very beginning : If Government dissolves, the whole World returns to a Mob, and Confusions of all kinds would follow.

Nay,

Nay, even in this Case, we might have Reason to apprehend Danger; for then the rest of the People would become Rabble also. The Low Church Mobs would be against us in one Street, the Dissenters Mobs would defend their Meeting Houses in another Street, and we must fight it out at our own Doors, Father against Son, and Son against Father, till our Cities and Towns run with Blood, and the strongest Side must carry it at last; and let me put you in mind to, Gentlemen, that beside the Price such a Victory would cost us, which would indeed be very dear, there is another Question still behind, and in which I am not very sanguine I assure ye, and that is, Whether High Church would get the Day or no? and if not, Where were we then?

But not to talk of those things too much, which, blessed be God, are not like to happen: There is yet another Question, and that is, What will become of the High Church Cause if ye go on? In short, all the High Church, who have any Honour for Government, any Principles

Principles of Loyalty, any concern for their Country, and many are gone back to them already on this very account, nay, even the rest of us will turn Low Church, will joyn with Low Church, to crush and suppress your Tumults, as profest Enemies in private Matters, will joyn to quell a foreign Invasion; or as quarelling Neighbours, who when the Street is on Fire, they will all joyn to extinguish the Flame, being all joyntly concern'd in the Danger; so you may depend upon it High Church and Low Church will all joyn to punish Rabbles and Tumults; and they say very true, who tell you, *what ever they mean*, that things cannot continue long thus.

It is true they cannot ; Things of this Nature cannot continue, pulling down Meeting Houses to Day, may be pulling down Dwelling Houses to Morrow ; we are, you well know, no Friends to the Dissenters ; yet since the Dissenters are tollerated by Law, we are not for tearing them to Pieces, or their Meeting Houses ; if we allow  
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them their Worship, we must allow them Places for it, or else it is no Tolleration at all: If they are exempted from the Penalties of the Law, and not from the Penalties of the Rab- bles, the Penalties of Plunder and Demolishings, this is no Execution. If we had it in our Power to demolish their Tolleration, we hope you are satisfy'd what we would do in that Case; we cannot approve of demolishing their Meeting Houses. By the same Rule, if a Popish or a Presbyterian Mob should prevail, as has more than once been our Case, we may have all our Churches demolished, and our Houses too.

Many other Reasons concur in this Truth, That things cannot continue thus; Mobs and Tumults must be suppressed, or Government must give up; and ye will be, Our Sovereign Lord the People indeed. But Government must not give up; The King must be supported, defended, served, and obey'd; nay, even those among us, who may think our selves injur'd, yet cannot desire or



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accept of Deliverance at your Hands.  
 You have some examples of this before  
 you, even the D--- of Or---d himself,  
 whose Name you would fain make the  
 Word among you, Does he not shun  
 ye? Is he not afraid to own you? and  
 asham'd that you should Name him in  
 the height of Madness, as he finds you  
 do? Has he not, for I am inform'd he  
 has, disown'd you and all your Rab-  
 blings, in a dutiful Manner, by a Let-  
 ter to the King? And so we must all do  
 if you go on, least we be taken to be  
 Abettors of your Treason.

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Nay, I affirm, that the publick Peace  
 is so much every *English* Man's Duty,  
 that if he were condemn'd to the sever-  
 est Punishment, he ought not to accept  
 of being delivered from it by your  
 Hands; and if you rescued him, he  
 ought to go and cast himself upon the  
 Clemency of the King, and surrender  
 again to the Law.

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If this then be the Case, What are ye  
 doing Gentlemen of the Street? for  
 God's sake, What are you doing?  
 What length are you running? And  
 where

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where will it End? For your own  
sakes resolve to be Wise before it be too  
late; for it is most true, These Things  
*cannot continue long thus.* If you cannot  
be perswaded and prevailed with to re-  
turn to your Duty, you must be reduced  
by Force, treated as Rebels, and be  
pursued as Enemies to your Country.  
Depend upon it, this will be the Case;  
even the High Church Men themselves  
will be against you as a publick Terror  
to the Nation; and those you pretend  
to call your Friends, will be ready to  
joyn against you. No Power on Earth  
can deliver you, or will appear for you,  
be Wise in time, and prevent your own  
Misfortunes; for Tumults and Rab-  
bles can never go down in this Nation,  
the whole Body will rise upon you,  
and the End of all will be, where Re-  
bellion generally makes her Exit, (*viz.*)  
at the G A L L O W S.

**F L N I S.**